

THE  
DAY OF JUDGMENT,

REVEALED BY THE  
King of Glory and his Servants.

COLLECTED FROM THE  
RECORDS OF HIS KINGDOM,  
AND  
Published to the world in general, for their good.

.....  
BY ELIAS SMITH.  
.....

*For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

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EXETER :

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THE  
**DAY OF JUDGMENT,**  
REVEALED BY THE  
**KING OF GLORY AND HIS SERVANTS.**

.....

**FRIENDS AND BRETHREN,**

THE words of truth which this evening demand your believing attention, are recorded in

2 EPISTLE OF PETER, III, 7.

*But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the Day of JUDGMENT and perdition of ungodly men.*

.....

LOOKING over this crowded, silent assembly, this question revolves in my mind ; "Is there one person so lost to all sense of his own condition, as to say the subject contained in these words is a matter of indifference to him?" If we can remain unmoved at hearing an account of a day when all these things shall be dissolved, I am ready to say that nothing but the accomplishment of what is spoken of in the text will awaken you to a sense of your wretchedness ! By the number here who were previously notified that this subject was to be spoken upon at this time, I entertain the pleasing thought that you have said, "we will hear thee—of this matter."

May that spirit which reproves the world of JUDGMENT, be this evening the Speaker's assistant, and may divine truth by the same spirit be impressed deeply in every mind.

Without any doubt the apostle Peter felt the importance of this subject, when he wrote this chapter. He knew that though the DAY OF JUDGMENT would certainly come ; yet that many in the last days would in a scoffing manner say, " where is the promise of his coming ? " for since the fathers fell asleep, all things continue as they were from the beginning of the creation. The JUDGMENT not coming would lead them to say it will never come. This Peter says is owing to their being willingly ignorant. Verse 5, 6, " For this they willingly are ignorant of, that by the word of God, the heavens were of old, and the earth standing out of the water and in the water ; whereby the world that then was, being overflowed with water, perished."

Having mentioned their willing ignorance of the creation, and perishing of the old world, he then says, " But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of JUDGMENT and perdition of ungodly men."

In speaking upon this important and solemn subject, I shall,

I. Prove that there is a DAY OF JUDGMENT yet to come.

II. I shall mention several things which Christ and the apostles said should take place before that day.

III. I shall mention the things which shall take place at that day ; or, the particular circumstances of the day of JUDGMENT.

I. I am to prove that there is a DAY OF JUDGMENT yet to come.

This is a matter of pure revelation. It is not found out by human reason ; but is made known to us by the God in heaven, who revealeth secrets. When it is reveal-

ed; we may see that it is reasonable. Because this day revealed in the scriptures is reasonable, therefore it was that Paul before Felix, "reasoned of righteousness, temperance, and JUDGMENT to come.

What we know concerning the day of Judgment, is recorded in the scriptures, and taught to men by the Holy Ghost.

The day of JUDGMENT means a time, when a righteous sentence will be passed on all men according to the deeds done in the body. To prove this, I shall mention the places in scripture which speak of the day of Judgment.

The first I can find is in Job, xix. 29, "Be ye afraid of the sword; for wrath bringeth the punishments of the sword, that ye may know there is a JUDGMENT." So long ago as the days of Job, this day was known. Psalm i. 5, "Therefore the ungodly shall not stand in the JUDGMENT, nor sinners in the congregation of the righteous." Here the JUDGMENT is plainly spoken of. Eccl. xi. 9, "But know thou, that for all these things, God will bring thee into JUDGMENT." Chap. xii. 14, "For God will bring every work into JUDGMENT, with every secret thing, whether it be good, or whether it be evil." Solomon not only knew there would be a JUDGMENT; but warned the youth and others of it.

This day is particularly mentioned by Christ and the apostles. Matth. x. 15, "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the DAY OF JUDGMENT, than for that city." Chap. xi. 22, "But I say unto you, it shall be more tolerable for Tyre and Sidon at the DAY OF JUDGMENT, than for you." Chap. xii. 36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof at the DAY OF JUDGMENT." 2 Peter, ii. 9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the DAY OF JUDGMENT to be punished." 1 John iv. 17, "Herein is our love made perfect, that we may have boldness in the Day of Judgment."

MENT ; because as he is, so are we in this world." These places of scripture are so many united testimonies in proof of the day of JUDGMENT. Those who spake these things were infallible witnesses, all uniting to declare the truth of that solemn day. Where is the wretch so bold as to say that *Job, David, Solomon and Daniel*, were not men of truth ? Who will dare to say that Jesus Christ and the apostles, were a company of liars ? Woe to him who makes God a liar by rejecting the testimony of his Son !

This day spoken of in the scripture, is not left like a piece of history to be believed or not as men please. The truth of it is brought home to every man's conscience by the Holy Ghost. And they cannot get rid of the evidence given them. Christ says, John xvi. 8, speaking of the Holy Ghost, "And, when he is come, he will reprove the world of sin, of righteousness, and of JUDGMENT." To reprove, is to charge a person with a fault which he knows he is guilty of ; this spirit reproves the world in general. The reason why they are reprov'd is, because they are enlightened. Paul says, Eph. v. 13, "But all things that are reprov'd are made manifest by the light ; for whatsoever doth make manifest is light." Christ says, John viii. 12, "I am the light of the world." John says, speaking of Christ, chap. i. 9, "That was the true LIGHT which lighteth every man that cometh into the world." These expressions shew why it is that the world is reprov'd of JUDGMENT ; because they have an assurance that there is a JUDGMENT to come ; this is plain from what Paul said at Athens, Acts xvii. 31, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Paul declares that God hath given assurance unto all men of the DAY OF JUDGMENT. This is mentioned again by Paul in Rom. i. 19, "Because that which may be known of God is manifest in them, for God hath shewed it unto them." This man-

ifestation Felix had when Paul preached to him. It is said, Acts xxiv. 25, "And as he reasoned of righteousness, temperance, and JUDGMENT to come, Felix trembled and answered, go thy way for this time ; when I have a convenient season I will call for thee." When Paul reasoned of this JUDGMENT to come, there was such an evidence of the truth of it, that there was no room left in Felix's mind to dispute the truth of it. The fact was, the Holy Ghost brought the evidence of it home to his soul, so that the only thing left for him was, to send Paul away that he might not hear any more of that troublesome truth, "that God will *judge* the world in righteousness."

I do not think every person knows enough to say there will be a DAY OF JUDGMENT ; but all nations are so enlightened as to know they are sinners, and that as sinners they must be pardoned or punished ; in this way all men are assured of that day. Though they are enlightened, it is ~~not~~ to that degree as to comprehend every thing they are enlightened about. John says, John i. 5, "And the light shineth in darkness ; and the darkness comprehended it not." Many people mention the unenlightened heathens ; there are no such heathens in the world, except it be such as are blinded by false teachers. People speak of the light of nature, there is no such light. Christ is the light of the world ; and all men are enlightened by him. "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

When Paul reasoned of JUDGMENT, it was of that which was revealed in the scriptures. The reasonableness of this JUDGMENT will appear in the following manner.

Does God govern the world ? He does. Is God a righteous governor ? He is. What is the character of a righteous governor ? That he rewards the righteous and punishes the unrighteous. Are the righteous rewarded and the unrighteous punished in this world ? They are not. If God, as a righteous governor, rewards the right-

teous and punishes the unrighteous; and the righteous are not rewarded, nor the unrighteous punished in this world, how can this be true? There is no other way to prove it but this, that there will be a day when God will reward the righteous and punish the unrighteous. This brings us to the scriptures, which say, "The Lord knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of JUDGMENT to be punished."

There is not a thinking person on earth that sees this, but must say there is certainly a JUDGMENT to come." Ask yourself, O sinner, whether you have an evidence that you shall stand in the JUDGMENT. "The ungodly shall not stand in the JUDGMENT, nor sinners in the congregation of the righteous."

Having proved that there is a judgment yet to come, I proceed,

II. To mention several things which Christ and the apostle said should take place before that day.

There are many things mentioned in the new testament, which Christ and the apostles said should take place before the DAY OF JUDGMENT; the greatest part of which have actually taken place now; a few of them remain to be accomplished. Some of them are taking place in the present day, and the rest will come shortly. This day being declared in the scriptures; these things are now mentioned to let you know that the coming of the Lord draws near, and that you may know that in a short time, "all the tribes of the earth will wail because of him."

There are several things mentioned by Christ in Matt. 24th, that were to take place before the destruction of Jerusalem, which people in general think were to be immediately before the second coming of the son of man. We ought to distinguish between the destruction of Jerusalem, and the end of the world. In the 23d chap. Christ said of the inhabitants of Jerusalem, verse 38, "Behold your house is left unto you desolate." In chap. xxiv, verse 3, the disciples asked him a question concerning three things: 1.

“When shall these things be?” that is, when the temple should be left desolate. 2. “What shall be the sign of thy coming?” they meant his coming in the judgment on Jerusalem. 3. They asked him concerning “the end of the world.” He answered all their questions. Before Jerusalem was destroyed, he told them there should arise false Christs, and should deceive many;—that the disciples should hear of wars, and rumours of wars, famines, pestilences and earthquakes in divers places, and that they should be delivered up to councils, and that some of them should be killed. That before this day came, the gospel should be preached in all the world, for a witness unto all nations. He told them that they should see these things, and that they should see Jerusalem compassed with armies, and that then they must flee into the mountains;—That if they were in the field, or on the house top, they must not come down to take any thing out of the house. He told them to pray that their flight into the mountains might not be in the winter nor on the sabbath day; because it would be distressing to flee into the mountains for shelter in the winter. He told them that those who were with child or had young children would find it very distressing at this time. He told them that the generation then in Jerusalem should not pass away, till all the things he mentioned should be fulfilled. All these things refer to the destruction of Jerusalem. They asked him when these things should be;—he told them that no man knew the day or hour when these things should be; even the angels did not know the time. As these things were to take place before Jerusalem was compassed with armies; so they certainly were to take place before the DAY OF JUDGMENT.

After he had answered the two first questions, he then attended to the third, which was “the end of the world.” This is in the 25th chapter of Matthew, from the 31st verse, to the end of the chapter. These things have all taken place in the same manner. Christ said they



should, and at the very time, and are to us a certain proof of all things being fulfilled which he said should come to pass before "the end of the world."

Let us now notice a few things which Christ and the apostles said should take place before the Day of Judgment.

1. Before the day of judgment, Christ said, Luke xxi, 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." This prophecy is fulfilled; the Jews have been carried captive, and are sifted as with a sieve among all nations to this day, and they are "without a king, and without a prince, and without a sacrifice, and without an image, and without an Ephod, and without a teraphim," to this day, Hosea iii. 4; and they cannot be in any other situation. Every person who compares the state of the Jews with what is said of them in the scriptures, must be convinced that "every word of God is true." Jerusalem has been trodden under foot of the Gentiles to this day; and though the Jews have endeavored to repossess that place, and though attempts have been made to rebuild Jerusalem, to contradict Christ's prophecy; yet it has not, cannot be done. Jerusalem is now in the possession of the Turks, and will be "till the time of the Gentiles come," the time when they will give up that place to the Jews.

2. Before the end of the world, Christ said the prince of darkness with his subjects, would endeavor to overthrow his kingdom or church, and that all their exertion would be in vain. His words are these, Matt. xvi. 18, "And upon this rock I will build my church, and the gates of hell shall not prevail against it." Every exertion which men and devils could make, has been made to destroy the kingdom of Christ, and to get the scriptures out of the world and those who believe and submit to them; but all is in vain. The persecutors have wret-

ried themselves in the fire for very vanity; instead of their prevailing against his kingdom, he is daily prevailing against the prince of darkness, and spoiling his goods. More than seventeen hundred years have passed away, to prove the truth of this which Christ said should take place before the DAY OF JUDGMENT! Where is the person who can look into the scriptures and say there is no JUDGMENT to come?

3. Before the judgment day, Paul says, 2 Thess. ii. 3, 4, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he is God, sitteth in the temple of God, shewing himself that he is God."

The falling away here, means leaving the doctrine of Christ, and going back again to the old heathen practices, and endeavoring under the name of religion, to overthrow every thing which Christ and the apostles preached. The man of sin means an order of men who succeeded each other in the church, each one practising wickedness under the name of religion. This means the Popes in the church of Rome. This man of sin was to shew himself that he is God. The Popes claimed more than God ever required. His title is this, "Our Lord God the Pope...another God upon earth...King of kings, and Lord of lords...the same is the dominion of God and the Pope...to believe that our Lord God the Pope, might not decree as he decreed, it were a matter of heresy...the power of the Pope is greater than all created powers, and extends itself to things celestial, terrestrial, and infernal...the Pope does whatsoever he listeth, even things unlawful, and is more than God."

This, which was to take place before the second coming of Christ, is already accomplished. Every kind of wickedness which the scriptures say should be done by the son of perdition has been done. The limits of this dis-

course will not allow me to enlarge here. The accomplishment of this is sufficient to shew that "the time is at hand."

4. Another thing spoken of to be accomplished before the Day of Judgment is, "the fig of the son of man in heaven." There were signs in the heavens near the time Jerusalem was taken. Since that time, there has been signs in the heaven, such as never were seen before. Christ says, Luke xxi. 25, "And there shall be signs in the sun, and in the moon, and in the stars." These things have been seen, some of them even in our day. In the year 1780, there was something remarkable seen in the sun by day, and in the moon by night. All who believed the bible, thought this a sign of the coming of the son of man. "I believe what is called *lights in the north*, are a sign of the son of man in heaven." Joel says, chap. ii. 30, "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." This verse is an exact description of the northern lights. Sometimes the appearance has been like *blood*; sometimes there has appeared flashes of fire; oftentimes it appears in pillars like smoke rising up in the north as so many witnesses, testifying that "the end of all things is at hand." The first time these lights were noticed in England, was in the year 1716. The first of its being seen in New-England, was in the year 1719, three years after it was seen in England. They were first seen in England eighty-eight years ago, and in this country eighty-five years ago. If this is not a sign of the last day, then an accomplishment of an ancient prophecy is nothing. This has been an awful token to many in years past. When this sign first appeared in this country, many thought it an accomplishment of what Christ said, and expected soon to see the "son of man in the clouds of heaven, coming with power and great glory." These things have all taken place, "but the end is not yet." There are other things which are mentioned which are yet to take place, and "then cometh the end."

3. Before the end of the world, it is mentioned that the Jews shall return to their own land and believe in Christ. This is not yet come to pass; but as certain as the other things are come to pass; so this "shall speak and not lie."

Many people ask this question: Will the Jews ever return to the land of Canaan again? To satisfy the minds of such enquirers, I will mention some of the places which speak of their return, and that they will believe in Christ before the DAY OF JUDGMENT.

The first place I shall mention is in Isaiah xi. 11, 12, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." To know when this will be, read the tenth verse. In the day when the root of Jesse shall be an ensign for the Gentiles to seek, whose rest is glorious. This means the time when Christ the sun makes the day. This is what is called the gospel day. In that day the children of Israel are to be gathered from the four winds of the earth. They have not been gathered in this day; therefore they will be gathered before this day ends. Isa. xiv. 1, 2, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord, for servants and handmaids; and they shall take them captives, whose captives they were; and they shall rule over their own oppressors." There has never any such thing yet taken place; and therefore it is yet

to be accomplished. Isa. xxvii. 12, "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel."

This is to be done in the same day. Jer. xvi. 14, 15, "Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north; and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." This is the same subject. This same subject is mentioned in Jer. xlii. 28, "Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." Ezekiel says, speaking of the Jews, chap. xi. 17, "Therefore say, thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." It is plain from these places that the Jews will yet come back to their own land with all their riches. Isaiah says, chap. lx. 9, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." This has never yet been fulfilled; but will be before the coming of Christ.

To place the matter beyond a doubt, as to their receiving the gospel, we have only to read Paul's testimony in the new testament. He says, Heb. viii. 8, 10, 11, 12, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. For this is the covenant that I will make with the house of Israel, after those days, saith

the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This new covenant which God said he would make with the Jews, has never been made, they are now suffering for their sin in rejecting Jesus; but this covenant will be made before the end of the world, and when they return again to their own land, and have God's law in their hearts, they will never be cast off again.

Paul has illustrated this subject in a striking manner in Romans, 11th chapter. He says, verse 15, "For if the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be but life from the dead?" Verse 23, "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." Verse 25, 26, 27, 28, 29, 30, 31, "For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened unto Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Sion the DELIVERER, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance. For as ye in times past, have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that thro' your mercy they also may obtain mercy." In these verses, Paul shews, that by their being cast off for a while, the Gentiles through faith were reconciled and grafted in with the believing Jews, who were the good olive tree,

and that if the Gentiles were by faith thus grafted in with the believing Jews, there is the same way for the Jews to come in again; and that if they remain not in unbelief, God will receive them again. This is not only possible, but certain, because the DELIVERER shall come and turn away ungodliness from them. And though they are enemies, yet their enmity was a benefit to the Gentiles, because when they rejected the gospel, the Gentiles received it. As touching the election; or God's choosing Abraham, they are beloved for the father's sakes; that is, Abraham, Isaac and Jacob; these are the fathers for whose sakes they are beloved; and though God chastened them for their sins, yet he would not finally cast them off for the sake of the promise he made to Abraham, Isaac and Jacob, concerning them and their seed. The reason Paul gives is this, that when God gives, or calls any, he does not repent of it. "God is not a man that he should lie, nor the son of man that he should repent, has he said and will he not do it?" He mentions that as in consequence of the Jews unbelief, the Gentiles had obtained mercy; so the Jews shall hereafter obtain mercy through that same mercy which flowed to the Gentiles through faith in the Lord Jesus Christ. Viewing this, we may with the apostles exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

6. The final destruction of Antichrist is another thing to take place before the DAY OF JUDGMENT. This is in part done, but not wholly. The fall of Babylon means the overthrow of the man of sin. This will be done suddenly, and the time is near when it shall be said, "Babylon is fallen! is fallen! to rise no more."

7. Before the day of judgment, every earthly kingdom on earth will be destroyed and be no more. This is mentioned in Rev. xi. 15, "And the seventh angel sounded; and there were great voices in heaven, saying,

the kingdoms of this world are become the kingdom of our Lord, and his Christ; and he shall reign forever and ever." At this time Christ shall "put down all rule, and all authority and power." This Christ is doing at the present day in such a manner as was never seen before; and it will not be long before there will not be a crowned head on earth. These things are sufficient to shew us that in a little while, "he that shall come, will come, and will not tarry."

III. I am to mention the things peculiar to that day, or the circumstances of the DAY OF JUDGMENT.

This proposition, my friends, leads us to the transactions of the great day.

1. The first thing peculiar to this day is, the time when this day will be; which is, in the end of the world, when "time shall be no longer." Christ says, Matth. xiii. 39, "The harvest is the end of the world." When all things are finished which are mentioned in the scriptures, then the wheels of time be all struck off, and a final end to things earthly will come.

2. At the DAY OF JUDGMENT, Christ will be Judge. He is now appointed, and ready to judge the quick and the dead. This is mentioned in several places in the scriptures. Acts x. 42, Christ is called a judge—"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the JUDGE of quick and dead." 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous JUDGE, shall give me at that day." These two places mention Christ as the JUDGE of quick and dead, and the righteous JUDGE. Many places say he shall judge. Psalm xvi. 13, "For he cometh to JUDGE the earth; he shall judge the world with righteousness, and the people with his truth." Psal. cx. 6. "He shall judge among the heathen." Acts xvii. 31, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he



hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Rom. ii. 16, "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." 2 Tim. iv. 1, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom." 1 Peter, iv. 5, "Who shall give account to him that is ready to judge the quick and the dead."

How plain and solemn are the declarations concerning the Lord Jesus as the JUDGE, who in that day shall judge every man according to his works!

3. Mention is made in the scriptures of a *seat* where this JUDGE will sit to judge the world. Judgment seats were among men very splendid; here the judge not only displayed his judgment, but his power to judge. Christ's judgment seat is mentioned in Romans, xiv. 10, "But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the JUDGMENT SEAT of Christ." 2 Cor. v. 10, "For we must all appear before the JUDGMENT SEAT of Christ." Where will this SEAT be? I think it will be a cloud in the air. It is said, Rev. xiv. 14, "And I looked, and beheld a WHITE CLOUD, and upon the CLOUD SAT one like the son of man, having on his head a golden crown, and in his hand a sharp sickle." This son of man sat on the cloud in harvest time. "The harvest (says Christ) is the end of the world." Christ says, Matth. xxiv, 30, "And they shall see the son of man coming in the clouds of heaven, with power and great glory." Chap. xxvi. 64, "Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven." 1 Thess. iv. 17, "Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." These places, I think, make it plain, that Christ's JUDGMENT-SEAT will be on a cloud in the air.

When he sits there, he will be placed in full view of all the world. This is plain from Rev. i. 7, "Behold he cometh with clouds, and every eye shall see him, and they also which have pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." How striking is this description! What heart can endure!

4. The manner of Christ's coming to his JUDGMENT SEAT is mentioned. He will come in a flame of fire. Paul says of his coming, in 2 Thess. i. 7, 8, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." How this must alarm a guilty world! to see their judge wrapt up in a flame to consume his foes!

5. Mention is made of Christ's notifying the world of his coming. This will be done by the sound of a trumpet, called the trump of God. This Christ has told us of, in Matth. xxiv. 31, "And he shall send his angels with a great sound of a TRUMPET, and they shall gather together his elect from the four winds, from one end of heaven to the other." Paul mentions this in 1 Cor. xv. 52, "For the TRUMPET shall sound." 1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first." O! what an alarm this must give an ungodly world, when the trump of God shall awake the dead, and call the living to stand in the air to meet their judge, and hear their awful doom!

6. The effect of the trumpet's being blown, will be that there will be a general resurrection of the dead, "both of the just and the unjust."

Christ says, John v. 28, 29, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Not only those in their graves will arise; but all in the

sea will then appear. John says, Rev. xxi. 13, "And the sea gave up the dead which were in it."

Those saints who are raised will be immortal, and all the saints then alive, will be changed in a moment, in the twinkling of an eye, at the sound of the trumpet. 1 Cor. xv. 51, 52, "Behold, I shew you a mystery; we shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, and the dead shall be raised incorruptible, and we shall be changed."

7. Another circumstance peculiar to this day is, that after the dead are all raised out of their graves, both the righteous and wicked, and those alive changed, they will all in a promiscuous assembly be gathered before the judge in the air. After they are all gathered at the judgment seat of Christ, he will separate the righteous from the wicked, and the whole of Adam's family will appear in two companies; one on the right hand of the judge, the other on his left hand;—to be judged according to their works. This is mentioned by the judge, in Matth. xxv. 31, 32, 33, "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." This same thing is mentioned in chap. xiii. 49, "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just." Psalm i. 5, "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the right-

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*\* I wish the reader would examine the scriptures, and see if there is one place which says the wicked shall ever be raised to immortality, or to have immortal bodies. And whether that immortality brought to light in the gospel, belongs to any but believers in Jesus.*

edus." What an awful solemnity must this cause in every mind ! to see the judge whose power called them from their graves, dividing for the last time the whole family of the first Adam, to be united no more forever ! !

8. Another awful circumstance peculiar to this day, is this ; after the nations are divided, standing before the judge ; the same hand which once took the book from the hand of him which sat on the throne, will then take the books out of which the two companies are to be judged, and in the presence of all, will open them to judge according to truth. These books, I think, must mean God's works ; the law given by Moses, and the new testament, which is the book of life.

These books are mentioned in Rev. xx. 12, " And I saw the dead, small and great, stand before God ; and the books were opened ; and another book was opened, which is the book of life ; and the dead were judged out of these things which were written in the books, according to their works."

The first book out of which they will be judged, is God's works, or his creation. This revelation, or manifestation of God, all men have. In this book, God has made himself known. God has in creation manifested himself to all men ; so that though they never see the scriptures, they will be without excuse at the day of judgment. This Paul has declared in Rom. i. 19, 20, 21, " Because that which may be known of God is manifest to them ; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse ; because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." Many call this the light of nature ; but there is no such thing as the light of nature. This is a revelation of God to man in the creation. These

who have this book are mentioned in this epistle, chap. ii. 12, "For as many as have sinned without law, shall also *perish* without law."

Another book is the law given to the Jews which no other nation ever had. "He gave his law unto Jacob." Those who have this book, are mentioned in verse 12, "And as many as have sinned in the law, shall be judged by the law,"—verse 16, "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."

Another book is the new testament, or the book of life, the gospel, where life and immortality are brought to light. Those who have this will be judged out of the book of life, and punished for disobeying what is required there. 2 Thess. i. 8; "Taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

It will be more tolerable for those who have not had the gospel preached to them by the ministers of Christ at the day of judgment, than for those who have, if they disbelieve it.

When these books are opened; every person standing before the judge, must give account for himself, or own every thing he has thought, said, or done that is wrong. In this world men are not obliged to witness against themselves, but there they must own every thing, "for God will bring every work into judgment, with every secret thing, whether it be good or evil." Men will there give account for every idle word they have spoken. The judge says, Matth. xii. 36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." If men must there give account of every idle word; how much more every sinful word! This the wicked must give an account of, even all their hard speeches. Jude i. 15, "And of all their hard speeches which ungodly sinners have spoken against him?" All the wickedness men have done, who are there

on Christ's left hand will be brought to light. Solomon says, Eccl. xii. 14, For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." There will be such an evidence in the minds of the wicked of their being justly condemned, that every mouth will be stopped, and the whole world will become guilty before God, and without excuse. All who confess Christ in this world, or believe in him, will, at that time stand approved, and have boldness at the day of judgment. After all the hidden things of dishonesty are brought to light, and the ungodly have witnessed against themselves, the sentence will be passed on them by the judge; which will be everlasting destruction from the presence of the Lord and the glory of his power. Paul says, "the saints shall judge the world," which I think must be to approve of what the judge says, saying Amen. "And these shall go away into everlasting punishment; but the righteous into life eternal!"

9. Amidst all this glory and terror, the world will be all on fire. That this will be another circumstance peculiar to the last day, is plain from the new testament. Paul says Christ will "be revealed from heaven with his mighty angels, in flaming fire." Peter tells us what this fire will do, 2 Pet. iii. 7, 10, 11, 12, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat."

This account of the heavens and earth being on fire,

is awful beyond the conception of mortals ! It is said by Peter that the heavens and earth will be on fire. The fire in the heavens (or air) will set the earth on fire, as it did Sodom, when fire came down from heaven, which was an example or sample of the last day. This fire will not destroy the earth, it will be melted or dissolved, not destroyed. All the works of men in this world will be burnt up ; but the earth will be brought into a new and pure state, called a new earth. See verse 13, of this chapter. " Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." By the fire which will burn up the works of this world, and melt the elements, this earth will be brought into a new and pure state ;—all being one pure solid body without any sea. John says, Rev. xxi. 1, " And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away ; and there was no more sea." This new heaven and new earth is mentioned after the resurrection and judgment, and agrees with what Peter has said, *viz*, that the new heavens and earth are to be after the elements are melted with fervent heat.

It appears to me, that the earth will be set on fire by a comet. An astronomer in Vermont, who is a congregational minister, has said (I am told) that the great comet which appeared in Newton's day, is several million times larger than this earth, and that every revolution it performs, it comes nearer to the earth, and that at this rate, it will at last come exactly in contact with the earth, and that the earth will pass through it, and melt as it passes through. This looks rational to me. Whether it will be so or not, we are certain that the body of fire must be very great which shall melt the elements, and dissolve all these things which we see ! After this fire the earth will be in a suitable situation for the SECOND ADAM and his children to dwell in ; being the new heaven and new earth, wherein dwelleth righteousness. This the saints according to his promise look for.

10. Another circumstance peculiar to the day of judgment is this, the punishment of the wicked; for, "though hand join in hand, they shall not go unpunished."

The punishment of the wicked will be after they have had their trial at the day of judgment. This is mentioned in 2 Pet. ii. 9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." The words of our text say, that "the heavens and the earth, are reserved unto fire against the day of judgment, and perdition of ungodly men." Paul mentions this in 2 Thess. i. 8, 9, "In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." The everlasting punishment of the wicked is expressed in such strong, and plain terms, that there is no room left to dispute it, unless we dispute the plain declarations of the word of God.

This punishment of the ungodly is called "the second death." Rev. xx. 13, 14, 15, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

It is proper now to describe the nature of the punishment which the ungodly will receive at the last day.

It must be one of three things;—either a state of miserable existence without end;—or a state of punishment for a certain period, and then to be delivered from it and made happy;—or, such a punishment as will destroy their existence, so that they will cease to be. One of these three is true, and the other two are not true.

It is held in general, that the punishment of the wicked will be an ever during state of misery. The plain



A proof of this that I now recollect, is in Rev. xx. 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." This is mentioned as taking place before the resurrection of the dead small and great.

It is the opinion of some that the punishment of the wicked will have an end; and that they will be finally restored to the favor of God. The arguments in favor of this, are contrary to the plain declarations of the word of God, which say, that the wicked "shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."

It is the belief of some, that the punishment of the wicked with everlasting destruction, means a final end of their existence after they are raised from their graves, and judged out of the books.

Having mentioned these three things, I shall mention some of the many places which speak of the punishment of the wicked, that we may judge which of these three things is the scripture truth.

1. I shall consider the words *destroy* and *destruction*, in the scriptures, as it respects the wicked. The words *destroy* and *destruction* in many places, signify to make a final end of the thing which existed. It is said that the son of God was manifested to DESTROY the works of the devil. This must mean to put a final end to them. It is said of the man of sin, 2 Thess. ii. 8, "And then shall that wicked be revealed, when the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his appearing." It is allowed by all, that when the man of sin is *destroyed*, he will cease to be. Paul says, the death of the body will be *destroyed* at the resurrection. 1 Cor. xv. 26, "The last enemy that shall be DESTROYED, is death." When death is destroyed there will be no more of it. What is called the second death is never said to be *destroyed*. It is the first death which is

here spoken of to be destroyed. It is said in Isaiah, xlv. 7, "And he will DESTROY in this mountain the face of the covering cast over all people." To *destroy* here, I think, means to make a final end: Let us now consider these two words; *destroy* and *destruction*, as they respect the punishment of the wicked at the last day.

The word *destroy* is used as it respects the wicked, in Psalm cxlv. 20, "The Lord preserveth all them that love him; but all the wicked will he DESTROY." It is here said that God will DESTROY the wicked. Christ tells us how, Matth. x. 28, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to DESTROY both soul and body in hell." James iv. 12, "There is one lawgiver, who is able to save and to DESTROY." In these verses mention is made of the soul and body being destroyed in hell. Does this mean to continue in existence, or to have an end and be no more?

The word DESTRUCTION is used in the scriptures to describe the last end of the wicked. I shall mention only a few of the many places. Job xxi. 30, "That the wicked is reserved to the day of *destruction*; they shall be brought forth to the day of wrath." Job xxi. 31, "Is not DESTRUCTION to the wicked? and a strange punishment to the workers of iniquity?" Psalm lv. 23, "But thou, O God, shalt bring them down into the pit of DESTRUCTION." Prov. x. 29, "But destruction shall come to the workers of iniquity." Destruction is here spoken of as the punishment of the wicked. In the new testament, this DESTRUCTION of the wicked is spoken of by Christ, and the apostles. Christ mentioned the way which leadeth to destruction, Matth. vii. 13, "Broad is the way that leadeth to DESTRUCTION." Paul says, Rom. vi. 16, "DESTRUCTION and misery are in their ways." In Phil. iii. 19, it is said, "Whose end is destruction." The nature of this destruction is mentioned by Paul, in 2 Thess.

i. 9, "Who shall be punished with everlasting **DESTRUCTION**." What can there be more?

These are only a few of the many places which speak of the destruction of the wicked. This destruction is called the second death. When the body dies, it has an end as to this world; and Christ speaks of the souls being killed, and of the soul and body being destroyed in hell. "The soul that sins shall die."

I do not publish this as my belief; but as the thoughts which have passed through my mind while reading these places of scripture.

The word **PERISH** seems to convey the same meaning, which the word *destruction* does. It is said, Psalm N. 12, "Kiss the son, lest he be angry, and ye **PERISH** from the way when his wrath is kindled but a little." This is mentioned by Christ in John, iii. 16, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not **PERISH**, but have everlasting life." In this verse the word *perish* is used as the opposite of eternal life.

In Psalm xxvii. 20, it is said, "But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they *consume* away." Does not this description of the wicked look like ceasing to be? judge ye. Psalm lxxiii. 27, "For, lo, they that are far from thee shall **PERISH**." Prov. xix. 9, "A false witness shall not be unpunished; and he that speaketh lies shall *perish*."

In the new testament the word *perished* means, to be deprived of being, 1 Cor. xv. 18, "Then they also which are fallen asleep in Christ are **PERISHED**." By this, Paul means that if the dead rise not, then there is an end of all the saints who are dead. This being the meaning of the word here, is there not a propriety in considering this to be the meaning of the word when it is used to describe the last end of the wicked? let the candid judge. This word is used several times in the new testament to describe

the last end of the wicked. Acts xiii. 41, "Behold, ye despisers, and wonder, and PERISH." Paul mentions this same thing in 2 Cor. ii. 15, 16, "For we are unto God a sweet savour of Christ in them that are saved, and in them that *perish*. To the one we are a savour of death unto death." The scriptures mention two deaths, one before the day of judgment, and the other after, called the second death. A man cannot have a second death unless he has had the first. This Paul refers to, I think, in this verse. "Those who do not believe in Christ will *perish*." "Death unto death," appears to me to mean, death of the body here, and after the resurrection, the same persons will have another, or the second death, in which they will utterly *perish* forever. Peter speaks of this, 2 Pet. ii. 12, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly *perish* in their own corruption." Paul tells us when the wicked shall PERISH, Rom. ii. 12, 16, "For as many as have sinned without law, shall *perish* without law; and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." If this is not the meaning of these places, I wish some one would guide me, that I may understand what I read.

The word *consume* seems to carry the same meaning in the scriptures, as the words *destroy*, *destruction* and *perish*. Paul, speaking of the man of sin, says, 2 Thess. ii. 8, "And then shall that wicked be revealed, whom the Lord shall *consume* with the spirit of his mouth." This certainly means to make a final end. Paul says, Heb. xii. 29, "For our God is a consuming fire." The proof of this is given in Numbers xvi. 35, "And there came out a fire from the Lord, and *consumed* the two hundred and fifty men that offered incense." This with many other places, shew the meaning of being consumed. In Heb. vi. 8; the wicked are compared to thorns and briars, which are

to be consumed by fire. "But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."

These remarks on the above words, may serve to lead the reader to search the scriptures whether these things are so. I do not mention them as the certain meaning of the places of scriptures; but mention them as they appear to me. If this is not the meaning, I hope some one will shew me to the contrary.

When I read the similitudes used to describe the last end of the wicked, it intimates a final end. They are said to be as chaff, Psalm i. 4, "The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. The way of the ungodly shall perish." In Isaiah v. 24, it is said of the wicked, "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." This similitude describes a final end of the wicked. In Matth. iii. 12, they are compared to chaff. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." This seems to signify an end. It is said in Malachi, iv. 1, "And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

The state of the wicked at the day of judgment as mentioned in the scriptures, is shocking to every one who reads and understands. These things concerning the final end of the wicked, I have mentioned; that each one may search the scriptures whether they are so. If they are true, I wish to receive them, if they are not, I wish to know, and reject all that is not true.

11. Another circumstance peculiar to the day of judgment, is the finally happy state of the righteous. "Then shall the righteous shine as the sun in the king-

dom of their father forever and ever." The wicked will share in the second death, which cannot be unless there is a first death, and the righteous in a second life, which is without end. All who confessed Christ before men who believed on him here, obeyed him, and left all for him, will enjoy all that God can bestow, in one eternal state of glory and joy. These will enjoy the new heaven and the new earth, wherein dwelleth righteousness. The world to come will be theirs; these being accounted "worthy to obtain that world, and the resurrection of the dead; will neither marry nor be given in marriage, but will be equal to the angels; being the sons of God and the children of the resurrection." In this pure state they will enjoy the company of the Patriarchs, Prophets, Apostles, Martyrs, and all the redeemed forever. Angels will be their equals, Jesus will ever be their delight, God their glory and light forever. Mortality will put on immortality....satan will cease to tempt...the ungodly will be destroyed...sin will be no more...pains, groans, tears, and death will be at an end forever. Their robes will be forever white....their harps ever tuned....their song will be ever new, and their deathless tongues will be eternally employed in praising him "who loved them, and washed them from their sins in his own blood." Time and changes will then be over forever, and one uninterrupted scene of glory and joy will be the portion of the followers of the Lamb world without end, Amen.

A few words more shall conclude this solemn, and all important subject

When we realize the evidences of a judgment to come, every earthly object disappears, as candles cease to shine when their faint light is overpowered by the bright shining of the sun. Ah! what are all these momentary trifles of time, when the great day is described to a thinking mind! they are like the vanished shadow—like the faded flower—like the visions of the night when we awake; they are viewed no more.

The evidences of a judgment are so clear from the scriptures, and the reproofs of the spirit, that none but fools who shut their eyes against the light, will ever dare deny the principle of "eternal judgment." This made Felix tremble; and say, "go thy way for this time, when I have a convenient season I will call for thee."

The things which Christ and the apostles said should take place before the day of judgment, the greatest part of which are come to pass, are sufficient to convince every candid person that the end of all things is at hand, and that "yet a little while, and he that shall come will come, and will not tarry." This view of the subject ought to lead each one to ask this important question, "Am I ready to meet the son of man when he comes to be glorified in his saints, and admired in all them that believe?"

The circumstances of that great day are so wonderful and glorious, that each one may with propriety say, "Who shall live when God shall do this?"

What an amazing thought rolls into the mind when consider his, that at the last day, time will be no more! all the while of time will be struck off in a moment, and then, "EVERY STRING closes up the scene."

How must the solemnity of the scene be increased; when Jesus the judge is seen coming in clouds to judge the world in righteousness—dressed in robes of vengeance, in flaming fire; in all his glory, and of the holy angels! how unlike the babe of Bethlehem! the man who stood condemned at Pilate's bar; or the man who groaned, who bled and died on Calvary! This is he who was long before appointed to be the judge of the quick and the dead. Lo! he comes to take vengeance on them who know not God, and to be glorified in his saints! with what majesty will he descend to his seat,—the cloud in the air, in flaming fire! lo he comes to shew his power to judge the world!

What an awful tumult must the last loud trumpet cause among the dead, when the trump of God shall call the sleeping millions from their long slumbers underground, or in the seas, to hear the soul-reviving word, "come ye blessed," or "depart ye cursed!" What an astonishing sight to view before the judge all nations gathered, and then divided, saints from sinners, to mingle together no more forever! O solemn, solemn sight! shall I ever see this? yes surely, "for we must all stand before the judgment seat of Christ:" no one will be forgotten, none neglected, "all that are in their graves shall hear his voice and come forth; they that have done good to the resurrection of life, and they that have done evil, to the resurrection of damnation."

While the divided nations are thus placed before the judge, with what authority will the judge open the books out of which all will be judged! all the thoughts, words, and actions of men will there be weighed in an even balance, and by the books judged according to their works! all who are not then found in the book of life, will be driven away in their wickedness to be punished, "with everlasting destruction from the presence of the Lord, and the glory of his power."

In addition to all this, the world will be on fire, the works to be burnt up, and the earth itself melting and dissolving with fervent heat! O amazing thought! what heart can endure! what eye can endure the sight! the heavens and earth shall be on fire. "Our God shall come, a fire burneth before him, it shall be very tempestuous round about him." Here the wicked will be punished. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Whether their punishment will consist in a final end, or an everduring state of misery, we know it will be awful beyond description. It is certain that the wicked will never be brought into a state of glory with the saints. Their punishment will be with everlasting



destruction, utterly to perish—to be burnt up like the chaff—to be consumed, and perish forever.”

The reward of the righteous at the resurrection of the just, will be unspeakably great. At that day, their bodies being raised incorruptible, they will reign with Christ the second Adam forever, “neither can they die any more; but they shall be equal to the angels, being the children of God and the children of the resurrection.”

This subject thus opened from the scriptures, may serve,—first, as an alarm to the ungodly.

Permit me, my friends, to address you in a few words on this important and solemn subject. Those of you who have heard this description of the last day, and those who may read after it is printed, are by this called upon to attend now to the things which belong to your peace, before they are hid from your eyes. Remember, O unbeliever, that you are condemned already, and the wrath of God abides on you. Think, O sinner! what an awful scene is before you—death you cannot avoid—you must rise at the last day. If you do such an evil as to live impenitent, and reject the Saviour, you will then rise to the resurrection of *damnation*. You cannot stand in the judgment, but must go away into everlasting punishment, even everlasting destruction from the presence of the Lord and the glory of his power. Christless souls, seek the Lord while he may be found. “Repent ye, and turn yourselves from all your transgressions, and so iniquity shall not prove your ruin.”

“Let not these warnings be in vain ;

But lend a list’ning ear,

Lest you should meet them all again,

When wrapt in keen despair.”

guiltless

**Second....** This subject must afford great consolation to the followers of Jesus.

Beloved brethren and sisters in the Lord, many of you are called to pass through trying scenes in this world of changes. Some of you are poor, some of you are persecuted, some are tempted, some wrestle hard with sins, and doubts, and fears; though this is your lot, yet remember, Jesus your judge will quickly come and set you free. Your bodies he will soon raise incorruptible, and fashion them like his own glorious body, and carry you where you will have no more sickness, pains, tears, crying, nor death forever: where you will be equal to the angels, and enjoy the company of saints and angels world without end. Amen.

*"He which testifieth these things, saith, surely I come quickly, AMEN. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. AMEN."*

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